

THE

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# SHEKEL



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The Journal of Israel and Jewish History and Numismatics  
Volume 53 No. 1 January February March 2020

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## PURIM COINS, MEDALS AND TOKENS



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**Featuring:**

- PA Says Judean Shekel is "Palestinian Coin"
- Church of the Nativity on Israel Gold Medal
- Six Days that Changed History
- Exhibit Honors Jewish American Women

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**Articles and Letters to the Editor** are invited to be submitted to The Shekel Editor, Mel Wacks.

**Annual Advertising** rates are \$750 for a full page, and \$200 for 1/5 page in the Marketplace; interested parties should contact Mel Wacks.

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# ***THE SHEKEL***

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MEL WACKS, EDITOR

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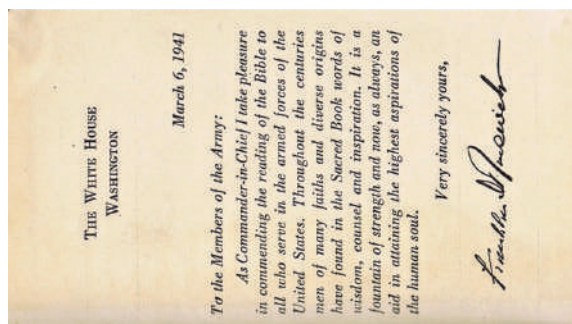


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# PURIM TOKEN

By Ilya Zlobin



Nurnberg. Esther and Haman Purim bronze Rechenpfennig Token, c. 1600's, XF, Neumann-32278, Stalzer-295. 27mm. Obv. Mordechai in royal dress on horse led by evil Haman, ESTHER VI, scene from the Book of Esther that inspired the Jewish feast of Purim. Rev.

Palaces with gallows and hanging figure, DAS HAVS/ HAMAN. A thin "reckoning token" in Nurnberg style. Offered on ebay for \$500.

Photos courtesy of Heritage Auctions.

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Haman (also known as Haman the Agagite or Haman the evil) is the main antagonist in the Book of Esther, who, according to the Hebrew Bible, was a vizier in the Persian Empire under King Ahasuerus, traditionally identified as Xerxes I (died 465 BCE). As his name indicates, Haman was a descendant of Agag, the king of the Amalekites, a people who were wiped out in certain areas by Kings Saul and David.

Mordechai, a minor court official, resided in Susa (Shushan or Shoushan), the metropolis of Persia (now Iran). He is described as being the son of Ya'ir, of the tribe of Benjamin. He adopted his orphaned cousin Hadassah (Esther). When "young virgins" were sought to take the place of the exiled Queen Vashti, she was taken into the presence of King Ahasuerus and was made queen. Subsequently, Mordechai

*Continued*

discovered a plot of the king's chamberlains — Bigthan and Teresh — to assassinate the King. Because of Mordechai's vigilance, the plot was foiled.

After Haman was appointed the principal minister of the king Ahasuerus, all of the king's servants were required to bow down to Haman, but Mordechai refused, claiming Jews could only bow down to God. Angered by this, Haman convinced Ahasuerus to allow him to have all of the Jews in the Persian Empire killed.

During all this, the King happened to remember Mordechai's service in foiling the assassination plot, and he asked Haman how a person who did a great service to the King should be honored. Haman answered that the honoree should be dressed in the King's robes and be led through the streets on the King's best horse, thinking the question was about him. The king followed this advice, and honored Mordechai in this fashion, requiring Haman to lead the horse. This is the scene pictured on the token (jeton), pictured above.

Mordechai had communicated Haman's scheme to Queen Esther. She invited Haman and the King to two banquets. This honor boosted Haman's ego. However, in the second banquet, she informed the King that Haman was plotting to

kill her and all her people. This enraged the King, who was further angered when (after leaving the room briefly and returning) he discovered Haman had fallen on Esther's couch, begging mercy from Esther, but which the King interpreted as a sexual advance.

On the King's orders, Haman was hanged from the 50-cubit-high gallows that had originally been built by Haman himself, on the advice of his wife Zeresh, in order to hang Mordechai. The bodies of Haman's ten sons were also hanged, after they died in battle against the Jews. "All the enemies of the Jews" were additionally killed by the Jews — 75,000 of them.

The apparent purpose of this unusually high gallows can be understood from the geography of Shushan. Haman's house (where the pole was located) was likely in the city of Shushan (a flat area), while the royal citadel and palace were located on a mound about 15 meters higher than the city. Such a tall pole would have allowed Haman to observe Mordechai's corpse while dining in the royal palace. Mordechai was then promoted to Vizier after Haman was killed.

The feast of Purim is celebrated every year on the 14th of the Hebrew month of Adar (late winter/early spring).☛



# PURIM MEDAL



The 1995 Israel 59mm Bronze Purim State Medal was designed by Abraham Patt. (The medal was also issued in silver and gold.) The obverse features the Scroll of Esther. On the opened part appears the inscription “PURIM” in Hebrew and English; upon the rolled part of the scroll, are the words “Scroll of Esther” in Hebrew. On the reverse, to the right,

is a bottle of wine and a goblet. Below are Mishloah Manot (gifts of food) and Purim coins — signifying the Purim Half Shekel customarily given to the synagogue during the holiday. In the upper portion, is a Hebrew inscription from the book of Esther “... feasting and joy, and of sending choice portions to one another, and gifts to the poor.”<sup>נ</sup>.

# UNITED STATES “PURIM” SILVER DOLLAR



This 1 oz. pure silver U.S. Dollar is offered on ebay. It has been colorized (outside of the mint) with symbols of Purim – a grogger (noisemaker) within the sun, and hamantashen (3-sided pastries, in

the shape of Haman’s hat) in the background. Editor’s Note: since Purim coins are generally half of the country’s major denomination, it would have been preferable to create silver Purim half dollars.<sup>נ</sup>

# PURIM COIN



Israel 1/2 Lira 1961 “Half Shekel” coin commemorating the Feast of Purim. Copper-Nickel, 30 mm. Obverse: Above, the word “Israel” in Hebrew and Arabic, and in Hebrew the year of issue “5721-1961”. In the center the value “Half Israeli Lira” in Hebrew. Reverse: A raised reproduction of an ancient silver half shekel of beaded rim from the third year of the first Jewish revolt against the Romans, 66-73 C.E. At the center of the ancient coin in a chalice, and above it are the two Hebrew letters for “Year 3” of the revolt 68 C.E., and around it, in archaic letters, the Hebrew for a half shekel.

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The origin of the use of the “half shekel” coin is to be found in the Bible, Exodus 30:11-15. “The Lord spoke unto Moses: When thou takest the sum of the children of Israel this they shall give ... one half shekel. The rich shall not give more and the poor shall not give less than half a shekel when they give an offering.”

The prevailing custom during the Second Jewish Commonwealth was for Jews abroad to donate a half shekel which was collected by the local community and sent to Jerusalem as a contribution to the Temple. After the Temple was destroyed, Jews living in the diaspora collected the half shekel

and forwarded the money to the Holy Land to help support religious schools.

In 1961, The Bank of Israel issued a special half shekel coin (half of an Israeli lira) which was legal tender of the State of Israel. It was created for observant Jews who had sought a coin that was half the value of any other coin, so as to be able to give a half shekel. This enabled them to use an appropriate Hebrew coin of nominal value of half an Israeli lira.

The connection between the half shekel and Purim is found in the Talmud and mentioned in the Purim Megilah.☞

# PURIM THALER

Courtesy of Künker GmbH & Co.



Berlin Auction 286, 2017, Lot 1225: Erfurt. Thaler 1632. Estimate: 1,000 euros.

“Purim Thaler” is a collectors’ term for a 1632 taler from Erfurt, dating from the time of the Swedish occupation, issued on the occasion of a so-called Purim festival, to celebrate the “affirmed Evangelic faith,” on September 7, 1632. The taler received its name from the beginning of the reverse’s legend *DIES PVRIM* (Lat. ‘day of Purim’).” This is how the relevant entry in Helmut Kahnt’s 2005 “*Großes Münzlexikon*,” page 369, reads. Some things remain open, though, for example why, in 1632, the city of Erfurt celebrated a Jewish festival.

## The historical situation

Erfurt faced a problem. As early as 1577, the government of the city

had signed the Formula of Concord, thus confirming its conversion to the Protestant faith. But Erfurt was no free imperial city. It was subject to a sovereign, the Catholic archbishop of Mainz, of all people. This was anything but a comfortable position. Although the two parties managed to negotiate a compromise – the citizens of Erfurt were granted free choice of faith and the city in turn did not strive at becoming a free imperial city, this was a labile compromise. Erfurt was neither foe nor friend which became clear to the citizens by the mere fact that, at the beginning of the Thirty Years’ War, the imperial soldiers pillaged their city repeatedly – despite the Erfurt Council having spent much money on acquiring writs of protection from the emperor.

*Continued*

Then, in 1631, Swedish King Gustavus Adolphus prevailed near Breitenfeld, and everything was all right. On October 2nd, he entered Erfurt. On October 4th, the Erfurt Council swore the oath of fealty to him. The city had a new lord – this time, a Protestant one.

### **The Protestants annex the cathedral**

On his entry, Gustavus Adolphus had assured the Catholics of his protection, to the annoyance of the Protestants who were not able to hold their service in the largest church of the city. And so the council planned a coup in which Gustavus Adolphus would not interfere. On August 30, 1632, the council passed a “Christian order” to celebrate the victory of Gustavus Adolphus near Breitenfeld in all churches of Erfurt – including the Catholic Cathedral – on September 6th. The festivities were to be repeated annually.

The cathedral’s chapter (clerics) received the meager information that it was planned to hold services in the cathedral according to the Protestant way in the future. After all, they were told, that had been done before (though nobody mentioned that this had been during the 1525 Peasants’ War).

The clerics of course complained to the Swedish resident. But he refused to intervene; naturally, he didn’t want to force the cathedral’s chapter, but it would be so much better if things

could be settled with the council peacefully.

Obviously, that didn’t work. In the morning of September 7, 1632, representatives of the council forced the cathedral’s doors open. Thousands of Protestants flocked into the church, to celebrate “their” service.

### **How the annexation of the cathedral became the Purim festival**

The strident pastor Valentin Wallenberger gave the feast-day sermon. He compared the commemorative service of the Battle of Breitenfeld with the Jewish Purim festival. The Jewish woman Esther had saved the Jews from being annihilated by the Persians in the same way as, through the Battle of Breitenfeld, Gustavus Adolphus had saved the Protestants from being annihilated by the Catholics.

Following the service, a “Resurrection festival” of the Catholic university was celebrated that marked a change to the Protestant doctrines. Of course there were violent incidents – directed at the Catholics and their property but representatives of the council intervened and limited the damage.

Thus, it was never about a Jewish feast in Erfurt, but about the Protestants retrieving the most important buildings of their city from the Catholics. The relevant news travelled to all other



Protestant cities, as did a copy of Valentin Wallenberger's sermon.

### The Purim Thalers

As a commemoration, the Purim thalers were issued. On the reverse, they bear the Latin wording “Thy right hand, O Lord, has dashed in pieces the enemy”, a quote from Exodus 15:6 that applies equally well to both the Erfurt Catholics and their enemies that Gustavus Adolphus had crushed in the Battle of Breitenfeld.

The reverse translates as: “Purim day of the Evangelicals in 1632, celebrated in Erfurt on 7 September. / Honor and praise be unto God, three

times the best and greatest, who had granted Gustavus Adolphus, King of the Swedes, Goths and Wends, victory over the Imperial and the League army near Leipzig on 7 September 1631.”

Therefore, it falls too short to think of the Purim thalers as a commemorative striking only. They were definitively minted after the events at Erfurt, thus after 7 September 1631, and take up the sermon given by Valentin Wallenberger. In the bad time following the death of Gustavus Adolphus, they reminded the Protestants that the Lord had once sent them a hero to their rescue and might send that hero again at any time.🔊



The primary commandment related to Purim is to hear the reading of the book of Esther — commonly known as the Megillah, which means scroll. It is customary to boo, hiss, stamp feet and rattle groggers (noisemakers) whenever the name of Haman is mentioned in the service. The purpose of this custom is to “blot out the name of Haman.”🔊

# EMMA LAZARUS FANTASY ISRAEL NOTES PRODUCED

Franck Medina, a French graphic (and recording) artist, has created fantasy Israel, 500 New Shekels banknotes. Just 1,000 were printed, and were being sold for about \$12 each on ebay.



Security features include: fluorescent security strip, individual serial numbers, embossed seal of the medusa head, raised copper application of a book, pattern watermarked paper, segmented security thread.

Franck Medina has also created fantasy banknotes for Kamberra, South Pacific Territories, Netherlands Indies, Netherlands Ceylon, Equatorial Territories, Portuguese Exploration Series, Sub-Saharan African Union and many others.☺

# EMMA LAZARUS FEDERATION AWARD FOR THE 35TH ANNIVERSARY OF WOMEN'S SUFFRAGE (1954)



This enameled bronze pin is 1" diameter. Photo courtesy of Mel Wacks.

Here is the only information about the Emma Lazarus Foundation found on the Internet:

During the postwar years, Jewish leftists saw their institutions weaken and their influence wane. In the early decades of the twentieth century, Jewish socialists and communists had built a dynamic infrastructure of secular Jewish institutions that included newspapers, labor organizations, Yiddish schools, camps, resorts, cultural programs, and cooperatives that provided housing and insurance. At the end of World War II, about fifty thousand American Jews still belonged to the Jewish People's Fraternal Order, a mutual-benefit organization sympathetic to communism. The group provided low-cost health

insurance for its members, sponsored Yiddish schools and a children's summer camp called Camp Kinderland, and offered financial backing to Jewish-communist newspapers like *Jewish Life* and the Yiddish-language *Freiheit*. Even after the New York State Department of Insurance forced the Jewish People's Fraternal Order to cease its role as an insurance broker because of its political affiliations, the organization, which split into men's and women's divisions called the Jewish Cultural Clubs and Societies and the Emma Lazarus Foundation of Jewish Women's Clubs in the early 1950s, continued to support its aging membership through cultural activities, demonstrations, and social events.▮



# UNITED STATES MINT UNVEILS SADAT GOLD MEDAL DESIGN RECOGNIZING HIS HEROIC ACHIEVEMENTS AND COURAGEOUS CONTRIBUTIONS TO PEACE IN THE MIDDLE EAST



On September 17, 2019, the United States Mint unveiled the designs for the Anwar El Sadat Congressional Gold Medal in the Department of the Treasury's historic Cash Room. United States Mint Director David J. Ryder unveiled the designs, and the ceremony was led by Assistant Secretary of the Treasury for Management David Eisner. In attendance were members of the Sadat family as well as representatives from Egypt and other nations.

"We are eternally grateful for President Sadat's contributions towards peace in the Middle East," said Director Ryder. "Through this medal, the United States honors a courageous man of principle, vision, and wisdom, who brought hope and unity in a world filled with conflict and divisiveness."

Congress bestows the Congressional Gold Medal – one of the nation's highest civilian awards – as an expression of gratitude for distinguished achievements and contributions by

*Continued*



individuals, groups, or institutions. On December 13, 2018, Congress authorized the award in recognition of Sadat's heroic achievements and courageous contributions to peace in the Middle East. President Sadat was the first Arab leader to visit Israel, meeting with Israel Prime Minister, Menachem Begin, and speaking before the Israel Knesset in Jerusalem stating, "I have come to you so that together we might build a durable peace based on justice, to avoid the shedding of one single drop of blood from an Arab or an Israeli. Any life lost in war is a human life, irrespective of its being that of an Israeli or an Arab. When the bells of peace ring, there will be no hands to beat the drums of war."

President Sadat engaged in negotiations with Prime Minister Begin, which resulted in the Framework for Peace in the Middle East, more commonly known as the "Camp David Accords."

Following negotiations, they signed the Egypt-Israel Peace Treaty at the White House on March 26, 1979, and Egypt became the first Arab country to officially recognize Israel. The Peace Treaty ultimately ended the state of war that had existed between Israel and Egypt since the 1948 Arab-Israeli War. In 1978, both President Sadat and Prime Minister Begin were awarded the Nobel Peace Prize.

"President Sadat took countless personal risks to achieve a society

grounded in peace and diplomacy – an endeavor that ultimately cost him his life," said Isaac Dabah, National Chairman of the Anwar Sadat Congressional Gold Medal Commission.

The medal's obverse design features a large, dramatic portrait of Anwar El Sadat. The composition is designed for the portrait to be sculpted in the manner of ancient Egyptian relief, with the figure inset into the surface of the medal and its features sculpted flush with the medal's surface. The inscription "ANWAR EL SADAT" is incused along the right border. The reverse design depicts the Unknown Soldier Memorial and Anwar El Sadat's Tomb with the inscriptions "HE LIVED FOR PEACE AND DIED FOR PRINCIPLES," "ANWAR EL SADAT 1918-1981," and "ACT OF CONGRESS 2018."

The obverse was designed by United States Mint Chief Engraver Joseph Menna, and the reverse was designed by Artistic Infusion Program Artist Donna Weaver. The Anwar El Sadat Congressional Gold Medals will be struck at the United States Mint at Philadelphia.☐

# TRIBUTE IN SILVER TO PALESTINE MANDATE BANKNOTES

By Mel Wacks

Collectors who have dreamed of adding the extremely rare 50 and 100 Pound Palestine Mandate banknotes to their collections can now do so — sort of — at a tiny fraction of the over \$100,000 they have been bringing. That's thanks to precise 150 x 70 mm. facsimiles produced in paper-thin,

flexible pure silver with a weight of 5 grams by the Israel Coins and Medals Corp., an official distributor for the Bank of Israel.

The £50 note has sold for more than \$100,000, and few bank notes from around the world come rarer than a Palestinian £100 — only four are known to still exist.



*Continued*

The 1927 Currency Ordinance of the Palestine Currency Board specified the denominations of the new notes as 500 mils, £1, £5, £10, £50, and £100. These were designed and printed by Thomas de la Rue in England. The

Palestine Mandate's charter from the League of Nations required that the name "Palestine" be shown in English, Arabic, and Hebrew. The structures appearing on the notes have significance for Jews, Muslims and Christians.



The 500 mil note pictures the Tomb of Rachel. Rachel was the second and favorite wife of Jacob, grandson of Abraham. During a journey from Shechem to Hebron, Rachel suffered a difficult labor while giving birth to their second son Benjamin: "And Rachel died, and was buried on the way to Ephrath, which is Bethlehem. And

Jacob set a pillar upon her grave" (Genesis 35:19-20).

The front of the £5, £10, £50, and £100 Palestine Mandate notes feature a vignette of the Tower of Ramla. The tower was built in the 13th century by the Mamluk sultan al-Zahir Baybars to celebrate his eviction of the Crusaders from Ramla in 1268.





The front of the £1 note banknote pictures one of the most prominent features of Jerusalem — The Dome of the Rock. This important Muslim shrine stands atop the ancient Jewish Temple Mount, the holiest Jewish site — where Abraham was ordered to sacrifice Isaac.

The vignette on the back of all six denominations shows the Citadel and Tower of David. It is one of Jerusalem's most prominent landmarks, forming part of the Western Wall of the Old City. It was built on the site believed to have been that of a fortress built by King David.

The Citadel in various forms had long been part of Jerusalem's fortifications. In 37-34 BCE King Herod added three towers complete with battlements, turrets and connecting ramparts. When Titus destroyed Jerusalem in 70 CE the Roman Tenth Legion took over

the Citadel. After the Arab conquest of Jerusalem in 638 CE, the Muslims refurbished the Citadel sufficiently for it to withstand the best assault the Crusaders could offer in 1099. During the Crusader period, the Tower of David was featured on coins issued by the Kingdom of Jerusalem. The Citadel was rebuilt by Suleiman the Magnificent in 1540, and a minaret was added in 1665. The name is perhaps derived from the Song of Songs (4:4): "Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men."

The facsimile silver Palestine Mandate banknotes of £100, £50, £10, £5, £1 and 500 mils denominations are available individually for \$49 each or just \$249 for the complete set from the Israel Coins and Medals Corp. at [www.israelmint.com](http://www.israelmint.com).<sup>14</sup>

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## BERNIE SANDERS ZERO CENTS



A satirical "Zero Cents" Bernie Sanders novelty "coin" has been issued by a private mint, and is available on the Internet. The ad

text is blatantly anti-Sanders and anti-Democratic Party; it reads in part:

*These intentionally blemished coins are die-struck and engraved by expert craftsmen, and have blemishes and imperfections, JUST LIKE DEMOCRATS! SIZE: 30 mm x 2 mm, which is larger than a normal penny, but super fun! We GUARANTEE the high quality of this coin, even with its blemishes or smudges, which are on purpose, to show the value of the Democrats!™*



# PALESTINIAN AUTHORITY DECLARED THAT 66 CE JUDAEAN SHEKEL IS “ANCIENT PALESTINIAN COIN” AND PART OF THE “PALESTINIAN CULTURAL TRADITION”

by Itamar Marcus and Nan Jacques Zilberdik, March 2, 2012,  
<http://www.palwatch.org> (Palestinian Media Watch).  
Reprinted with permission.

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A Judaeon Shekel coin from the year 66 CE, the first year of the Jewish rebellion against Rome, was sold for \$1.1 million this past week at an auction in New York. The words in Hebrew “Shekel of Israel [Year] 1” are printed on the front of the coin, and “Jerusalem the holy” appears on the back. [New York Post, March 10, 2012]

The official Palestinian Authority daily in writing about the auction described the Hebrew coin from the Second Temple period as an “ancient Palestinian coin” and as being part of the “Palestinian cultural tradition.” The coin, with the ancient Hebrew lettering, can be seen to the right.

Palestinian Media Watch has documented that the Palestinian Authority regularly publishes denials of Jewish history in the land of Israel. However, this article is different. While claiming that Hebrew coins found in the land of Israel are part of the “Palestinian cultural tradition,” at the same time it implicitly acknowledges the Jewish nation’s history in the



“Shekel of Israel [Year] 1”

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“Jerusalem the holy” Pictures  
courtesy of Heritage Auctions

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land by mentioning the Jewish revolt against the Romans.

The article adds that the Jews' "political agenda" takes advantage of the sale of ancient Hebrew coins. The PA, which does not recognize Israel's right to exist, and only at times acknowledges that the state does exist, categorizes any archeological evidence of Israel's ancient past in the land as a "political agenda":

"It [the sale] is an opportunity for Jewish and Western scholars to use the Jewish revolt against the Romans in Palestine for a political agenda, and to connect this local revolt with the establishment of the Israeli occupation state."

In addition, the PA daily's claim that the Jewish revolt against the Romans in the years 66 - 70 CE happened in "Palestine" is yet another historical revision. The Jewish revolt happened in the land of "Judaea." The Roman coin minted after the Romans destroyed the Temple in the year 70 CE, in honor of Roman victory was inscribed with the words "Judaea Capta," meaning "[the land of] Judaea is captured."



The Romans changed the name of Judaea to "Palestine" 65 years later in the year 135 CE, after the Bar Kochba Rebellion, not because of the existence of a local population that called themselves "Palestinians," but in an attempt to distance Jews from their own land, as punishment for the Jewish rebellion

The following is the article in the official PA daily [*Al-Hayat Al-Jadida*, March 4, 2012] about the auction of ancient Hebrew coins said to be part of the "Palestinian cultural tradition":

"On March 8 this year (2012), an ancient Palestinian coin will be up for auction in New York for about \$1 million. It is a silver Shekel coin, minted in the first century CE, during the Jewish revolt that took place in Palestine during the period of Roman rule.

Despite the fact that the coin in what is called the 'Shoshana' collection is Palestinian, interest in it comes mainly from Jewish groups, or groups supporting Israel, which view the Palestinian heritage from an ideological-political perspective... According to auctioneer estimates... \$950,000 is... [the estimated price] attached to the silver Shekel, which was minted a short time after the Jewish revolt against the Romans, which began in May of the year 66 CE. It was the prototype for all the various Shekels minted afterwards. Of this first prototype

only two coins have been salvaged; one is perforated, the other, unblemished, is the one up for auction. The management of the Israel Museum has expressed interest in obtaining the coins from the Shoshana collection, and has called upon investors and businessmen to purchase as many of the coins as they are able to, and then to donate them to the museum, or to give them to the museum on long-term loan...

The announcement that the Shoshana collection - including Palestinian coins which were almost certainly stolen and smuggled overseas from Palestine - is up for auction, is an opportunity for Jewish and Western scholars to

use the Jewish revolt against the Romans in Palestine for a political agenda, and to connect this local revolt with the establishment of the Israeli occupation state in the 20th century. Usually, Palestinians and Arabs show no interest in antiquities from this period, for reasons which are unintelligible and not convincing; they are influenced by the Israeli and Zionist propaganda, despite the fact that they [the antiquities] are part of the Palestinian cultural heritage."

Note that AINA commemorated this Jewish coin as the "Million Dollar Shekel" on its annual membership medal in 2013.☞



# VIOLINIST HENRYK WIENIAWSKI COMMEMORATED ON COINS & MEDALS

Compiled by Mel Wacks



2001 Poland 200 Złoty, gold, .900 fine, 15.5 gm., 27 mm.

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2001 Poland, 10 Złoty, silver, 14.14 gm., 32 mm.

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Henryk Wieniawski was born in Lublin, Poland. His father was Jewish, but he converted to Catholicism. Henryk's mother was the daughter of a noted Jewish physician from Warsaw. His talent for playing the violin was recognized early, and in 1843 he was accepted by the Paris Conservatoire,

where special exceptions were made to admit him, as he wasn't French and was only nine years old. After graduation, Henryk toured extensively and gave many recitals. In 1847, he published his first opus, a *Grand Caprice Fantastique*, the start of a catalogue of 24 opus numbers.

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At the invitation of Anton Rubinstein, Wieniawski moved to St. Petersburg, where he lived from 1860 to 1872, taught many violin students, and led the Russian Musical Society's orchestra and string quartet. From 1872 to 1874, Wieniawski toured the United States with Rubinstein. Wieniawski replaced Henri Vieuxtemps as violin professor at the Conservatoire Royal de Bruxelles in 1875.

During his residence in Brussels, Wieniawski's health declined, and he often had to stop in the middle of his concerts. He started a tour of Russia in 1879 but was unable to complete it, and was taken to a hospital in Odessa after a concert. On 14 February 1880, Pyotr Ilyich Tchaikovsky's patroness Nadezhda von Meck took him into her home and provided him with medical attention. His friends also arranged a benefit concert to help provide for his family. He died in Moscow a

few weeks later from a heart attack and was interred in the Powązki Cemetery in Warsaw.

Henryk Wieniawski was considered a violinist of great ability and wrote some very important works in the violin repertoire, including two technically demanding violin concertos, the second of which (in D minor, 1862) is more often performed than the first (in F-sharp minor, 1853). His *L'École moderne: 10 Études-caprices* is a very well known work for aspiring violinists. His *Polonaise Brillante*, Op.4, *Scherzo-Tarantelle*, Op.16 and *Légende*, Op.17 are also frequently performed works. He also wrote several mazurkas for violin with the piano accompaniment (including the popular *Obertass* in G major), using techniques such as left-hand pizzicato, harmonics, large leaps, and double stops.▮

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Source: wikipedia



By E. Gorol, 1973, Silver-plated bronze, 70 mm.

*Continued*



By Jerzy Jarnuszkiewicz, 1979, bronze, 70 mm.

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1981, 95 x 95 mm.

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By Ewa Olszewska-Borys, 1985, bronze, 86 mm.



By Ewa Olszewska-Borys, 1985, bronze, 70 mm.



1988, bronze, 90 mm x 90 mm.



Wieniawski and Karol Lipinski, commemorating the International Competitions of the Young Violinists, 1988, silver-plated bronze, 70 mm.



# JEWISH AMERICAN MEDALS HONORING SIX WOMEN EXHIBITED AT THE CINCINNATI SKIRBALL MUSEUM



A medal exhibit will be on view throughout 2020, on the main floor of the Cincinnati Skirball Museum — home of the Jewish-American Hall of Fame Medal Collection. The six women chosen for the display are Emma Lazarus, Ernestine Rose, Henrietta Szold, Lillian Wald, Gertrude Elion, and Rebecca Gratz. There is a paragraph devoted to each woman so that people can learn a bit more about their accomplishments. The following texts accompany the medals.

*Power of Her* is a collaboration of organizations across the Greater Cincinnati region united to activate and amplify women's voices in the arts. Led by ArtsWave, and inspired by the centennial of women's suffrage in 1919 and the ratification of the 19th amendment granting women the right to vote in 1920, the

initiative salutes the women who came before us and honors female leadership and woman-centric works of all kinds.

At its core, *Power of Her* underscores creativity as a vehicle for inclusion and equality by celebrating the female voice and the many ways that voice champions a more diverse and vibrant world.

The Skirball Museum is proud to present profiles of six members of the Jewish-American Hall of Fame and the medals commemorating their accomplishments. Each of these women has made significant contributions in literature, education, advocacy, medicine, and public service. These medals are from a collection representing 50 years of the Jewish-American Hall of Fame, recently gifted to the Skirball Museum by Mel and Esther Wacks,

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Debra Wacks, and Shari Wacks.

All but one of the six medals displayed were designed by women. Gerta Ries Weiner designed the medals for Ernestine Rose, Emma Lazarus, Rebecca Gratz

and Henrietta Szold. The medal for Lillian Wald was designed by Virginia Janssen. The Gertrude Elion medal was designed by Daniel Altshuler.

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## EMMA LAZARUS (1849–1887)



In 1883, a Pedestal Art Loan Exhibition was held to raise funds for the Statue of Liberty's pedestal. A young poet who was also involved in charitable work for refugees, Lazarus was asked to compose a

sonnet for the exhibition. Inspired by her own Sephardic Jewish heritage, her experience working with refugees, and the plight of the immigrant, she wrote "The New Colossus."

*Not like the brazen giant of Greek fame,  
With conquering limbs astride from land to land,  
Here at our sea-washed, sunset gates shall stand  
A mighty woman with a torch, whose flame  
Is the imprisoned lightning, and her name  
Mother of Exiles. From her beacon-hand  
Glows world-wide welcome; her mild eyes command  
The air-bridged harbor that twin cities frame.*

*"Keep ancient lands, your storied pomp!" "Cries she,  
With silent lips. "Give me your tired, your poor,  
Your huddled masses yearning to breathe free,*

*Continued*

*Continued*

*The wretched refuse of your teeming shore,  
Send these, the homeless, tempest-tossed to me.  
I lift my lamp beside the golden door."*

The sonnet appeared in *The New York Times* and *New York World*, then slowly faded from public memory. Emma Lazarus died at the age of 38, only four years after writing the sonnet. In 1901, a friend found a book containing the sonnet in a bookshop and organized a civic effort to resurrect the lost work. The sonnet was inscribed on a tablet and affixed inside the Statue of Liberty in 1903. In 1945, the tablet was moved from the second story landing to the Statue's entrance, where it can be seen today.

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## ERNESTINE ROSE (1810–1892)



A self-described “rebel at the age of five,” Ernestine Louise Potowski was born in Piotrkow, Poland, to a rabbi and his wife, the daughter of a wealthy businessman. She would not agree to an arranged marriage at 16, and left home within a year, having rejected the idea that women were inferior to men and the Jewish texts and traditions that supported this belief.

Her career as an advocate for social reform was launched in 1832

in England. In 1835 she married William Ella Rose, and the following year the couple settled in New York. In the United States, Rose's speeches on religious freedom, public education, abolition, and women's rights in New York and nearby states, the South and as far west as Michigan, earned her the title “Queen of the Platform.” Rose toured with Susan B. Anthony and worked closely with Elizabeth Cady Stanton, Lucretia Mott, Paulina

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Wright, Sojourner Truth, William Lloyd Garrison, and Frederick Douglass.

Rose may have abandoned her Jewish religious practices, but she spoke out against antisemitism when the editor of the *Boston Investigator* attacked the Jewish people. After 15 years' work, Rose secured

New York legislation in 1869 that allowed married women to retain their own property and have equal guardianship of children. In a letter written in 1887, Ms. Rose summed up her life: "For over 50 years I have endeavored to promote the rights of humanity without distinction of sex, sect, party, country or color."

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## HENRIETTA SZOLD (1860–1945)



Henrietta Szold was born in Baltimore, Maryland a little more than a year after her parents arrived from Hungary. Her father, a prominent rabbi, gave Henrietta the attention and education usually reserved for an eldest son. She learned German, English, French and Hebrew. After graduation from high school she taught at Miss Adam's School and at Ohab Shalom religious school, her father's congregation. She also gave Bible and history courses for adults.

In 1899, she took on the lion's share of producing the first *American*

*Jewish Year Book*, for which Szold was the sole editor from 1904 to 1908. She also collaborated in the compilation of the *Jewish Encyclopedia*. Szold studied at the Jewish Theological Seminary of America but was not permitted to seek rabbinic ordination.

Her commitment to Zionism was heightened by a trip to Palestine in 1909. During her tour she was impressed both by the beauty of the land and the misery and disease among the people. In 1912, with the support of Rabbi Judah Magnes, she joined six women to form Hadassah,

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the Women's Zionist Organization of America, recruiting American Jewish women to upgrade health care in Palestine. Within a year, the fledgling organization had two American nurses in Jerusalem.

Today, Hadassah's hospitals in Jerusalem are world-renowned,

treating patients of all religions and races. In 1933, at the age of 73, Szold embarked on a major project to rescue Jewish children from the oncoming Holocaust. By 1948 her Youth Aliya program brought 30,000 children from troubled Europe to Palestine.

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## LILLIAN WALD (1867–1940)



After growing up in Cincinnati and New York, Lillian Wald enrolled at New York Hospital's School of Nursing in 1889. She graduated from nursing school in 1891 and took courses at the Women's Medical College, but by 1893 left school to help poor immigrant families in New York's Lower East Side as a visiting nurse. Along with another nurse, Mary Brewster, she created the Henry Street Visiting Nurse Service, which became the major model for visiting nursing in the United States and later the Henry Street Settlement.

Around that time Wald coined the term "public health nurse"

to describe nurses whose work is integrated into the public community. Her ideas led the New York Board of Health to organize the first public nursing system in the world. She was the first president of the National Organization for Public Health Nursing, established a nursing insurance partnership with Metropolitan Life Insurance Company that became a model for many other corporate projects, and suggested a national health insurance plan.

Wald helped to found the Columbia University School of Nursing and persuaded the New York City Board of Education to

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put nurses into public schools. The Henry Street Settlement still stands and now serves the neighborhood's Asian, African-American, and Latino population. Today, the Visiting Nurse Service of New York is the largest not-for-profit home health care agency in the nation.

In a speech to Vassar students in 1915, Wald encouraged the young women to serve the public. She quoted from Proverbs 31:20, "She reacheth forth her hands to the needy." These words are inscribed on the medal issued when Lillian Wald was inducted into the Jewish-American Hall of Fame.

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## GERTRUDE ELION (1918–1999)



Nobel Prize-winning biochemist and pharmacologist Gertrude Elion was born in New York City. When her grandfather died of stomach cancer, the teenage Elion dedicated herself to finding a cure. She graduated from Hunter College, where she later established a scholarship for female graduate students in chemistry and volunteered in a chemistry lab when she couldn't find a job. She endured anti-semitism at the lab but gained experience and saved enough money to enroll at New York University. The only woman in her graduate chemistry classes, Elion earned her Master's degree in 1941.



In 1944, Elion was interviewed by Dr. George Hitching of Burroughs Wellcome (now GSK), the pharmaceutical company. Working alone, and with Hitchings, as well as with Sir James Black, Elion revolutionized the way drugs were developed, and her efforts have saved or improved the lives of countless individuals. Her innovative research methods led to the development of the AIDS drug AZT. She also developed the first immunosuppressive drug, azathioprine, used for organ transplants, and the first successful antiviral drug, acyclovir (Zovirax),

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for the treatment of Herpes infection. Her work also contributed significantly to the treatment of childhood leukemia.

Elion shared the 1988 Nobel Prize in Physiology or Medicine with Hitchings and Black. Few Nobels have gone to scientists working in the drug industry or those without doctorates. Elion was only the fifth female Nobel laureate in Medicine,

the ninth in science in general. In 1991 she was awarded the National Medal of Science and became the first woman to be inducted into the National Inventors Hall of Fame. She was a recipient of 25 honorary degrees. In the true spirit of scientific collaboration, she stated: "It's amazing how much you can accomplish when you don't care who gets the credit."

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## REBECCA GRATZ (1781–1869)



Philanthropist and educator Rebecca Gratz was from a prominent Jewish family in Philadelphia. At the age of 20, she began a life of charitable work as one of the founders of the Female Association for the Relief of Women and Children of Reduced Circumstances. Gratz and her family were active in the Jewish community in Philadelphia, and Gratz's interest in religion and her desire to prevent Christian evangelizing to Jews led her to found nonsectarian and Jewish organizations including the Philadelphia Orphan Asylum,

Female Hebrew Benevolent Society, Jewish Foster Home and Orphan Asylum, Fuel Society, and Sewing Society. Gratz often served as secretary of these causes, thereby ensuring that the organizations ran smoothly.

One of her most influential accomplishments was the creation of a Hebrew Sunday School Society in 1838. It was an innovation in American Jewish educational practice with its Sunday format, inclusion of girls in the school, and openness to all children regardless

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of financial background. The school was led by women and became a model for Jewish education in America.

Due to her connection with elite painters, writers, and other leaders, it was rumored that Gratz was the inspiration for the character Rebecca

in Sir Walter Scott's novel *Ivanhoe*. Gratz College, started by Rebecca's brother Hyman as a Jewish teachers' college, continues Rebecca's educational legacy.

Thanks to Abby Schwartz, Director of the Cincinnati Skirball Museum.🕊

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## EARLY DEPICTIONS OF THE JUDAEAN SHEKEL



ירושלים הקדושה 'Ierusalaim halzedoffah.  
Ierusalem sancta.  
שקל ישראל 'Selzel Israël  
Pondus seu numisma Israël:



Grammatica ipsa nil differt ab Hebraica,  
ideo ubi characteres differentes habes, omnia  
habes.

Guillaume Postel 1538, Samaritan letters and Jerusalem coin, *Linguarum duodecim characteribus differentium alphabetum, introductio*. Thought to be the first Western representation of a Judaean Shekel (Year Two).



Actual Year Two Shekel (67/8 CE)





Extract from 1632 map of the Holy Land by the Jesuit monk Jacobus Tirinus, featuring a Year One Judean Shekel.



Actual Year One Shekel (66/7 CE)



# CHURCH OF THE NATIVITY ON ISRAEL MEDAL



Available in 1oz. .9999 Fine Gold (shown) and 1oz. .999 Fine Silver.  
Design by Ruben Nutels.


The Church of the Nativity is Second in the “Sites of the Holy Land” Numismatic Bullion Series. The Church of the Nativity, is a basilica located in Bethlehem, Israel, 10km south of Jerusalem, on the site of the cave in which, according to Christian tradition, Jesus was born. The basilica is the oldest major church in the Holy Land.

Originally commissioned in 327 by the Roman Emperor Constantine the Great and his mother Helena, the church was completed in 339, adorned with marble and mosaics. After it was destroyed by fire in the 6th century, a new basilica was built in 565 by the Byzantine Emperor Justinian, who restored the architectural tone of the original

church and retained its original floor mosaics.

Today the area of the church covers approximately 12,000 square meters and includes three monasteries.

The Church of the Nativity was included in the UNESCO list of World Heritage Sites, in 2012.

The reverse features a collage of different sites in Jerusalem – in the background to the right, the Holy Trinity Church in the Russian Compound, to the left, the YMCA building, in the foreground to the right, the Garden Tomb and to the left, Jesus praying at Gethsemane, front left, part of the “Agony in the Garden” painting by Andrea Montegna. 

# SIX DAYS THAT CHANGED HISTORY

By Simcha Kuritzky

Normally when we say an event changed history, we mean it changed the course of history. The American revolution, for example, led to numerous democratic movements and revolts throughout Europe for the next century. However, the so-called Six Days War rewrote history. No longer were Jews considered mere shopkeepers--we were now warriors par excellence!

Israelis' euphoria at the war's end was largely related to the anxiety before it began. The Knesset officially united Jerusalem within the month. Over the next few years,

a large number of medals and coins were issued commemorating the victory, especially the liberation of the Kotel. Of particular interest are Israel's 1967 silver 10 lirot and gold 100 lirot showing the Kotel and the IDF logo. The 1968 Independence Day commemorative 10 lirot silver and 100 lirot gold coins commemorated the reunification of Jerusalem, with a stylized map of the city on the front and a rendition of the Temple façade from the Bar Kokhba Revolt shekels on the back. The 1968 mint set portrayed similar artwork.



Nor would Israel quickly forget her greatest victory. Ten years later in 1977, the annual Independence Day commemorative 25 lirot showed a stylized dove and Jerusalem commemorating the united capital's first decade. The second decade was also commemorated on the Independence Day coin, this time a two new sheqalim, showing Ammunition Hill (the costliest

battleground for Israel, in the north of Jerusalem) and the Lions' Gate (through which the paratroopers retook the Old City) as a stylized 20. By the thirtieth anniversary, Israel issued only a large medal. One side shows a sculpture based on the famous photograph of paratroopers by the Kotel, and the other side shows the Lions' Gate.

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The 1967 mint set showed a map of green-line Israel, and included the old state-seal one lira coin. Later that year, the design was changed to show a branch of pomegranates, like the ones on the First Revolt shekels. Israel Stamp & Coin

Gallery, a private company in Tel Aviv, issued their own supplemental mint set with the new lira coin dated 5727 and red-line Israel. The Israel government never issued a coin or mint set showing the 1967 Cease Fire Lines map.



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There are dozens, if not hundreds, of private issue commemorative medals of the war. I include here some of the more interesting ones. Probably one of the most widely produced are a number of medals from the private Shekel Company mint of Tel Aviv which show on one side busts of General Rabin and Defense Minister Dayan (who had been appointed DM just days before the war went hot) by the Kotel. This

design was usually paired with a reverse commemorating Israel's 20th anniversary in 1968, but there are also medals celebrating Israel's short-lived victory in 1956, and the Balfour Declaration 50th anniversary. The Shekel Company also put together a set of 4 of their medals in 23mm size together with the 3 official postage stamps Israel issued later that year.



Speaking of the stamps, the Israel Postal Ministry authorized silver bars copying the stamps' design to be minted. In order as they appear in the Shekel Company holder, they are: 40 agorot showing ships and honoring the reopening of the Straits of Tiran with the verse from Isaiah 41:2 "When you pass

through the waters I will be with you..."; the 15 agorot with the IDF logo and Deuteronomy 31:7 "...Be strong and of good courage..."; and the 80 agorot showing the Kotel with 1 Kings 9:3 "...And mine eyes and mine heart shall be there perpetually."



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The Franklin Mint was founded in Philadelphia in 1965. They issued two contemporary commemorative medals in late 1967 for Israel's

victory, one showing Moshe Dayan and IAF planes while the other shows Itzhak Rabin and rolling tanks.



Dutch Zionists also commissioned medals. This one has a different Dayan bust and a map of the troop movements during the war.



Lerner, another private mint, issued a series of small commemorative medals for both the 1967 war and the events of 1973. One of the more interesting 1967-related medals shows on one side, a mirage jet, and on the other, a plane on the ground in flames with a

large 400, referring to the destruction of 400 Arab airplanes on June 5. The second shows the head of a stag with Golan Heights on one side, and on the other a soldier ascending. These particular victories of the war are seldom commemorated.



General Goren, who was the Chief Rabbi of the IDF, held the first Jewish service at the Kotel on June 7, 1967, the day of its liberation. A private medal shows him blowing the shofar

while holding a sefer Torah, just as in a famous photograph, while the other shows the famous Citadel of David with an Israel flag.

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Perhaps the most interesting part of looking back in time is recognizing how much attitudes have changed. In addition to the euphoria at war's end was a strong hope that Israel, having shown the Arabs that violence was futile, would finally earn the peace of the brave. The round silver medal shows the IDF symbol by the Kotel, reminiscent of Israel's official commemorative coin. The other side shows a dove

with Jerusalem in the background and the optimistic legend THE WAR FOR PEACE. An odd-shaped bronze medal shows the Kotel with THE WHOLE JERUSALEM (*Yerushalayim Hashleyma*) with paratroopers in the sky, while the other side has a large 6 with DAYS IN JUNE 1967 OUR WAR FOR PEACE (the Hebrew incorrectly says *b'Iyar*—the six days were 26 Iyar to 2 Sivan).



Most Israelis probably realized peace would not come easily when Nasser announced a few months later in Khartoum that he would rather close the Suez Canal (a major source of income) than negotiate with Israel. And any illusions as

to Israel's military prowess and invulnerability were shattered six years later by the Yom Kipur War. Yet the impact of those few fateful days in 1967 is felt more than half a century later.☞

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## MOSES TOLANO – A SEPHARDIC MERCHANT OF BARBADOS

By Robert Leonard (Reprinted from *The Shekel*,  
Vol. 16, No. 4 (July-August, 1983)  
August, 1983)



Jews first came to Barbados shortly after the first English settlement of the island in 1627. One authority, Schomburgk, stated that the Jewish settlement dated from 1628, inferring this from a letter that year from Abraham Jacob of London to the Lord Proprietor of Barbados, a complaint about the island trade.

It is more likely, however, that the first Jews arrived a few years later, following the invasion of Brazil by the Dutch. In 1548, large

numbers of Sephardic Jews were banished from Portugal to Brazil; but the Dutch invasion of 1630 — culminating in the conquest of virtually the entire country by 1635 — gave the Jews there both the necessity and the opportunity to escape. Many left for Surinam, Martinique — and Barbados.

Whenever they first arrived, the Minutes of Council of Barbados for November 8, 1654 include "Ordered that the consideration of the Jews and foreigners brought

from Brazele to the Island be presented at the next sitting of ye Governor, Council and Assembly.” An act of January 1655 gave “Jews and Hebrews” “the privileges of Laws and Statutes of the Commonwealth of England and of this Island, relating to foreigners and strangers.”

But after a time the Jews of Barbados were denied access to

the courts (on account of their refusal to swear Christian oaths), as several petitions of the 1670’s and 1680’s show. Though each time they were granted relief (by being allowed to swear by the five Books of Moses), a discriminatory law was passed in direct opposition to these decisions in 1684. These remained on the statutes of Barbados until 1786.



Resentment was also directed against the Jews on the suspicion that they were dealers in under-weight or counterfeit money. *The Minutes of Council for April 27, 1682 state “Information being given to this Board of Mr. Raphaell de Mercado importing and vending extraordinary light Spanish (coin), which may in time prove a thing of evil consequence by means thereof; and for that it appeared to this Board the information had matter of truth in it; It is therefore ordered,*

*that the said, Raphaell de Mercado stand forthwith bound to the Grand Sessions, there to answer the same. . .”* Light-weight Portuguese gold coins were a serious problem in the West Indies in the 17th and 18th centuries, and these led to a “most alarming depreciation of our currency.” as one early writer put it. In 1791 Governor Parry issued a proclamation making gold and silver current in Barbados by weight and fineness only, instead of by tale. Notwithstanding these handicaps.



the Jewish community in Barbados prospered for over a century. Additional colonists arrived in 1680, and towards the end of the 17th century, there were about 250 Jews living on the island. "The Hewes Synagogue" is mentioned in a deed dated September 1. 1664, and it remained at the same location into the 20th century.

### **"Jew Street" in Bridgetown**

The entire community lived in the capital of Bridgetown, chiefly on Swan Street, a block from the synagogue, which was on Synagogue Lane and Magazine Lane. Swan Street came to be called Jew Street and it retained this name down to the 20th century as the Jews gradually acquired nearly all of its houses and its entire business section. Though they could own property, the Jews of Barbados did not participate in the sugar works business; their holidays interfered with the continuous labor required to cultivate sugar there. Rather, they became prosperous in the resale of linen, cotton goods, hardware, pottery, and bullion trades, chiefly out of London. With the removal of all civil and political disabilities between 1786 and the commencement of the 19th century, the prosperity of the Jews of Barbados increased further, reaching its zenith early in the 19th century. But then a series of reverses began. The great hurricane

of 1831 caused extensive property loss, the synagogue itself being destroyed. Though the synagogue was rebuilt and re-dedicated with high ceremony, the community was already showing signs of decline. Only about 93 Jews attended the ceremony of dedication: by then the Jewish community was reduced in numbers and wealth, confined to Swan Street alone. The chief cause of this decline has been traced to the completion of the canal system in central England. This led to the rise of Liverpool as a manufacturing and exporting center. The Jews of Barbados, supplied from London, in succession, lost their trade in linen, cotton goods, hardware, and pottery, and even bullion as the Government began to supply an abundance of full-weight coins in pay to the garrisons. A further blow fell in 1834 with the emancipation of the slaves: though the Jews were not large slaveholders, the resulting contraction of the economy affected them as well. From the mid-1830s the decline of the Jewish community was swift. Many prominent families left to settle in England and the United States. By 1848 there were only 71 Jews left on Barbados, 38 of whom belonged to the congregation. By 1900, their numbers had shriveled to less than 20, and by 1928. Edmund Isaac Baeza - then an old man - was the final remaining male member of the Hebrew faith on the island. In that year, acting as trustee

of the synagogue, he sold the entire property, including the burial ground, to a Bridgetown solicitor. Despite restrictive covenants to the contrary, all of the tombs have since been laid level and covered over. Fortunately, Mr. Eustace M. Shilstone, a founder of the Barbados Museum and Historical Society,

had earlier copied all the epitaphs. A new congregation has since been organized there, chiefly composed of Jewish refugees from Nazi persecution and their descendants. So, although a chapter in the history of the Jews of Barbados has closed, a new one has begun.

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*Young Tolona becomes a merchant*

In the summer or fall of 1813, Moses Tolano was born in Bridgetown to Joseph Tolano and his wife. In due time he assumed the usual Jewish occupation of a merchant, importing bales and casks of goods from England for his shop at 33 Swan Street. Finding small change scarce, he had copper farthing and halfpenny

tokens struck in England sometime between 1834 and 1840. His initial supply of halfpence being paid out, he ordered a second striking - even though his name was misspelled "Tolanto" on the tokens. Later, as he redeemed his tokens, he cancelled them with an oblong punch mark. Despite the exodus of prominent Jews from Barbados about this time, he remained until his death. Moses Tolano was buried May 30, 1852 (12 Sevan 5610) at the early age of 38½ years. His will was registered in the Public Records Office on June 4, 1852. This much can be deduced from the known history of the Jews of Barbados, the tokens of Moses Tolano, Pridmore's book on the coins of the British West Indies, and a single entry in the Burial Register of the Jews, deposited in the Central Registry at Bridgetown: "5610 12 Sevan 1852 30 May Moses of Joseph Tolano aged 38½ years." There was no corresponding memorial in the graveyard.

No other burial record of a member of the Tolano family is known, so perhaps they were later arrivals to the island than the rest of the community. The name Tolanto is unknown today in Barbados. The two tokens of Moses Tolano, the farthing (Pridmore 28. 21.8 mm) and halfpenny (Pridmore 27, 29 mm) share a common design. On the obverse is a bale marked "MT" with "MOSES TOLANTO/ BARBADOES" (sic) around. The reverse shows a cask marked "MT" with "FREEDOM WITHOUT SLAVERY" and an ornament around. Both sides have beaded borders. From their style and fabric these tokens have been dated by Russell Rulau to circa 1810-1820, and by other numismatists to the 1830-1840 period, but because Moses Tolano was only 17 in 1830 (published here for the first time in a numismatic context) his tokens were certainly issued somewhat later than that. Since the reverse inscription seems to be a clear reference to the emancipation of

the slaves in 1834, when Moses Tolano was turning 21, I date these tokens to the period 1834-1840, most probably 1834 or 1835. While scarce, both tokens are nevertheless collectible, though the half-penny is perhaps five times as plentiful as the farthing. Pridmore assumes the spelling "Tolanto" to be an engraver's error; what is puzzling is that both heavy and lightweight halfpence are known, which probably indicates a reorder from the uncorrected die. Both halfpenny and farthing are known with deep oblong punch marks to cancel their use as currency. These tokens are thus among the few surviving relics of the Sephardic Jews of Barbados. So numismatics reminds us once again of another long-vanished Jewish community!☞

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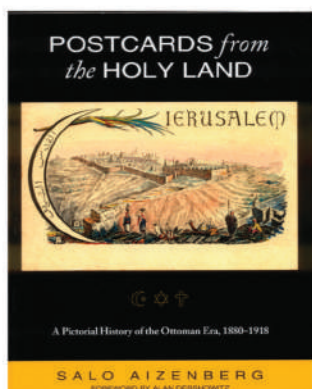
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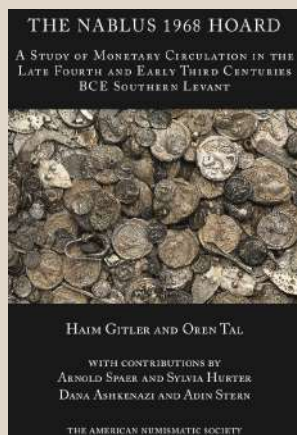
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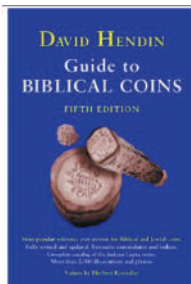
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# BARBADOS GOLD COIN COMMEMORATES 350TH ANNIVERSARY OF THE BRIDGETOWN SYNAGOGUE



2004 Barbados 50 dollar gold coin features 18th century coin, minted by the Jewish merchant, Joseph Tolanto. Specifications: 28.4 mm., 15.976 gm., .917 fine gold, proof, 100 minted by the Royal Mint (London), issue price of \$1000. Photo courtesy of Dr. Ira Rezak.

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A synagogue was established in 1654 at Synagogue Lane, Bridgetown. The present building was opened in 1833 (after the original was destroyed by a hurricane in 1831) and was restored in 1987. The building and its attached graveyard represent one of the most historic structures on the island.

The congregation, comprising Spanish and Portuguese Jews played an intricate part in the development of Barbados. The introduction of sugar brought from Recife, Brazil, was one of those contributions. Swan Street, also known as Jew Street

was where many of them lived and conducted their businesses.

The obverse of the coin carries the inscription “350th Anniversary of the Bridgetown Synagogue.” In addition, the coin features a rum barrel in the center with the initial MT on the top of the barrel. This 18th Century coin, which was used as currency, was minted by the Jewish merchant, Joseph Tolanto, who is also credited with the design of the coin. The reverse features Barbados’ Coat of Arms, featuring the national motto: PRIDE AND INDUSTRY.▢

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